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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons.

PRICE ONE CENT (50 CENTS THE YEAR)

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An Excellent Lay Sermon On Slander and Detraction

Editorial in San Antonio Express, February 25, 1917.

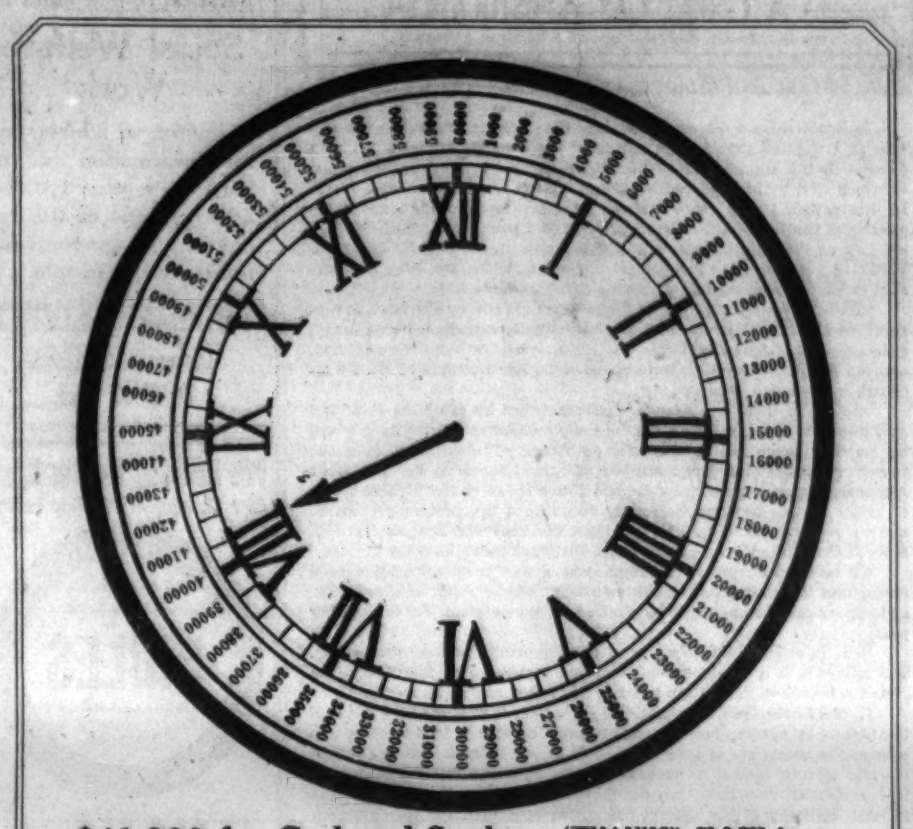
"It is more from carelessness about the truth than from intentional lying that there is so much falsehood in the world. Some persons relate what they think, or have heard, as what they know, and testify against their neighbors falsely without giving due care and weight to their words. They do not realize the full effect of speech that has not been well considered and acquaint their conscience of wrong intent while their inconsiderate speech is doing serious hurt to character and reputation and to the peace and happiness of others who have no weapon of defense against cowardly assaults that are made in the dark. The breath of slander is caught up and diffused until a mere suspicion is developed by successive relation from a molehill to a mountain, and they who help to spread the evil report without any wrong intent, as much as they who are evil-minded and vicious, are responsible in the sight of the great law-giver for bearing falsely. Half a truth is a whole falsehood, the worst because it bears the semblance of a whole truth, and there is no greater lie than a truth that has been given a false coloring by the manner of telling it.

"Slander finds ready circulation not only because so many persons are fond of retailing it, but because so many others are fond of hearing it. No one, says Jerome, loves to tell a tale of scandal except to one who loves to hear it, wherefore, says Sheridan: 'Learn to rebuke and check the detracting tongue by showing that you do not listen to it with pleasure. Never make your ear the grave of another's good name.' There is some merit in the suggestion that the tale-bearer and the tale-hearer should both be hanged up, back to back, the one by the tongue and the other by his ear, for scandal would have short life if it found no willing listeners.

"How often do we hear a bit of gossip that suggests the blighting of a life or the ruin of a home, told flippantly with the expressed hope that it may not be true, yet with an evident purpose to give it wings that it may fly freely, to be received or rejected, according to the charity or lack of charity of those it lights upon. Montesquieu said: 'I never listen to calumnies, because if they are untrue I run the risk of being deceived, and if they are true, of hating persons not worth thinking about.' If you would not bear false witness never speak ill of persons whom you dislike, for your prejudice will be almost certain to prevent you from doing them justice. Likewise do not give credence to evil reports concerning them until you know there is solid basis for them, lest you run the risk of unwise and uncharitable judgment and of giving color to falsehood.

"If the character and reputation of those whom you love, of whom you call friend has been assailed or his domestic tranquility questioned, it is meet that you make diligent inquisition and refute the slander, if slander it be, and bring down upon them that bear false witness the condemnation that should be theirs. 'So shalt thou put the evil away from among you, and those that remain shall hear and fear and shall henceforth no more commit any such evil among you.' But under all circumstances let us be charitable, more ready to believe that which is good than to give ear to that which is bad, and jealous of that fidelity to truth which will brook no semblance of falsehood. In all things and at all times let us be human and charitable, tolerant of the faults and foibles of our neighbors and rather minded to strive for their uplift than to drag them down.

"Neither by giving heed to idle gossip or wilful calumny nor by condoning the conduct of such as deal in evil reports should we aid in spreading the malady that wrecks the home, blights the life and character of innocent victims and tends to degrade society and to monstrously offend the Supreme Judge, Whose love and mercy are set at naught."



$41,000 for God and Souls--- "THANKS" Says The CLOCK In Parting

READ CAMPAIGN NOTES—PAGE TWO.

Some "Inside" Facts About the Catholic Church

By Rev. Thomas F. Coakley, D. D., Pittsburgh, Pa.

MYSTERIES NOT SO MYSTERIOUS AFTER ALL.

The mysteries of the Catholic Religion are not, as some persons imagine, a sort of intellectual puzzle. On the contrary they are fairly intelligible.

When we reflect that God is Infinite, Eternal, All Wise, All Powerful, All Holy, there must be of necessity some things about Him that we, with our limited capacities, cannot understand. Mysteries, therefore, follow as a necessary consequence from the existence of God.

The nature of God must be beyond human understanding, just as the nature of man is beyond the grasp of animals.

The very mysteriousness of revealed doctrine is quite appropriate to the mysteriousness of the Infinite God, of Whom it treats.

That there are mysteries in religion is not surprising, since there are mysteries wherever we turn in the world. Religion is not required to be more intelligible than are things of every day life.

We know next to nothing of God's real nature; but this is to be expected, when we remember that we know next to nothing of man's nature, notwithstanding all our opportunities for studying it. Man's nature still remains a mystery to us.

We cannot understand the growth of plants, trees and animals; we cannot understand the nature of electricity and magnetism.

We cannot understand how part of the meat, eaten by a chicken, turns to feathers, and when eaten by a man does not.

We cannot understand how the color red, for instance, is formed by the vibrations of ether at the enormous rate of 130 million vibrations every second.

We cannot understand how the color violet, for instance, is formed by the vibrations of ether at the still more enormous rate of 260 million vibrations every second.

Let us not demand more of religion, nor of the Catholic Church, than we demand of science. Treat the truths of the Catholic Church the same as you treat the truths of the natural order; one is just as intelligible as the other.

Society of the Divine Word For the Foreign Missions

The new impulse which mission work among the heathens received in Europe during the second half of the last century was responsible for the foundation of a number of religious societies, which had for their chief aim the conduct of the mission work among these people. In return, it was due in great part to their zeal and the extensive propaganda they carried on that the interest in mission work grew so wonderfully in Catholic Europe. Among the countries which showed the most wonderful development in this regard was Catholic Germany. A most potent help in this development was the Society of the Divine Word.

The S. V. D. (Societas Verbi Divini, Society of the Divine Word), was founded by a zealous German priest, Arnold Janasen. Curiously enough, he started his work in the midst of the Kulturkampf, 1875, on Dutch soil. He died in 1909. At the outbreak of the present European war the Society had nearly 900 priests, more than 800 lay brothers, and in its different seminaries in Europe almost 1500 candidates for the priesthood and missionary career. The priests and lay brothers are working in practically all parts of the world in the many mission territories entrusted to the care of the Society.

This mission society has a branch in the United States. The founder of the S. V. D., late in the '90's, sent some members of the Society to this country. These priests and brothers prepared the ground for the mission propaganda mainly by spreading mission literature. A technical school was erected in 1900, at Techny, Ill., near Chicago, in which boys were taught different trades. This institution later developed into St. Mary's Mission House, an apostolic school for the foreign missions.

The Society of the Divine Word is thus the only religious society in this country which has for its special purpose the mission work among the heathen.

St. Mary's Mission House was the first mission house for the foreign missions in this country, being erected in 1909. Since that time it has been found necessary to have another house in the East. This led to the foundation of Sacred Heart Mission House at Girard, Pa. While St Mary's Mission House has at present over 100 students in the college and seminary courses, all of whom are candidates for the Society, Sacred Heart Mission House could not be developed as it was wished, owing to

(Continued on Page Four)

A Clear and Careful Treatment of a Subject Always Timely, But Especially So in Lent

PERSONAL PURITY.

By Rev. H. C. Hengell, Madison, Wis.

The most important element of education is sadly neglected in the non-religious schools of our country. Too much stress is laid on mere material and intellectual culture. Secular education neglects the training of will and conscience. As a consequence the spirit of the age is one of self-indulgence and practical materialism. The excessive pursuit of material comforts and of sensual pleasures is making Americans soft and effiminate. Americans seem to care more for good manners than for sound morals. They care more for money than for character. It appears that many Catholics are also yielding to this moral and spiritual decadence.

This moral and spiritual decadence is due to immorality and irreligion. The one underlying cause and source of it is the lack of a fundamental religious belief in a God who sees and rewards and punishes. Education without God is a circle without a center.

Irreligion is most manifest nowadays in the growing disregard for personal purity. Some forms of social etiquette are insisted upon, but Christain modesty is neglected as something prudish and old-fashioned. It is therefore more than ever necessary for Catholics to preach by word and example the value of Christian modesty and personal purity.

All sins of impurity are essentially opposed to the holiness of God. God made man to His own image. He selected the body of the Christian as the temple of the Trinity. Christ Himself comes into our bodies in Holy Communion. Impurity is abominable in the eyes of God (see Gen. xxxviii, 10, and I Cor. vi, 9). A God of mercy, He severely punished impurity, e. g., the deluge and the destruction of Sodom and Gomorrha. Impurity is disgraceful even before men. They seek to keep such sins dark. Deliberate impurity in thought, word, or action is always a mortal sin, and yet some impure men flatter themselves that they are honest and honorable merely, because they will not lie or steal money or break their word in business. They forget that wilful impurity is a living lie against the nobler powers of their natures and the most dishonest theft of what is more precious than money or business to themselves and to the other victims of their immorality.

No deliberate attack upon personal purity can be considered a small matter. Thought and words naturally tend towards actions. Actions that are essentially immoral may not be approached even by one step. St. Paul says: "Let it not so much as be named among you" (Eph. v, 3). Plays, pictures, persons, places, periodicals, books, dances, fashions that are suggestively impure must be avoided by every one as much as possible under pain of mortal sin. In this matter there can be no compromise. One cannot touch pitch without being defiled by it. Neither can one touch impurity deliberately even in thought without grave moral defilement. Please note the word "deliberately," however. A thousand temptations an hour not caused by one's own carelessness, permission, or design, can never constitute even one mortal sin.

Impurity has many causes. It sometimes comes from foolish pride and self-conceit, or over-confidence in placing oneself in dangerous situations. Very often impurity is due to idleness, to excess in eating and drinking, to lack of caution in guarding the eyes and imagination against impure suggestions. Many persons owe their shame and ruin to immodest dress. Foolish girls do not realize that simplicity and modesty of dress is true beauty and indicate character. They invite the lust of men rather than their love.

The effects of sins of impurity are terrible. These sins blind the understanding. Only the pure of heart can see God. These sins harden the heart against religion and charity. They weaken the will and make men slaves and perverts. They lead to other sins, such as murder and abortion; they produce disease and death in whole families through loathsome diseases like syphilis. Even when these sins do not produce all these terrible effects at once in every transgressor,

(Continued on Page Four)

Promotors of Anti-Catholic Organizations Are Usually Unscrupulous Grafters

OUR SUNDAY VISITOR has often been able to turn a little light on men, who, in different cities, were active in promoting anti-Catholic organizations, and they were invariably seen to be grafters of the most un-American sort. One or other of such societies usually gets in bad at election time. The latest to be "shown up" is the "Independent Voters' League," of St. Louis, on which the "Republic", a daily paper published in that city, turned the searchlight two weeks ago. It was discovered that officials of this organization made a practice of interviewing candidates for city or county offices and offering them their endorsement for "a consideration" ranging from $25.00 up to $2,500.00, and now said officials and some of the politicians are facing prison terms under the "Corrupt Practice Act."

The findings of the "Republic" have aroused the indignation of state legislators, now in session, and a bill has been drafted which will exterminate the I. V. L. and other corrupt secret political organizations in the state of Missouri. The Hawes bill provides that all secret political organizations make public the names of their officers and directors, and that when these organizations recommend the election or nomination of candidates for political offices, ten officials, issuing the ballot, sign the sample ballots.

Julius Haller, candidate for mayor on the Republican ticket, made this statement, when questioned:

"In the month of August, 1916, I was invited to attend a meeting at 3834 Juniata street by Frank C. Hablutzel. After dinner I called up my attorney and asked him to accompany me to the place of meeting. My attorney and I arrived at the place of meeting about 8:30 p. m. There were present seven or eight men, who claimed to be the officers and directors of the Independent Voters' League, and stated that they had decided that, based upon my record as Councilman and member of the Board of Aldermen, to ask me to become a candidate for Mayor at the spring primaries. They then stated the names of a long list of candidates now holding office due to their efforts. They further stated that they had a complete organization, state and city wide, with active workers in each precinct of this city. That they had just put Lamm over and that his representative had failed to pay certain expenses they had contracted on that account, but they had been promised some aid on that account by one Weinbrenner, who was at that time a candidate for Sheriff.

"They then requested me to make them a loan of either $1,000 or $1,800 to meet indebtedness of the organization, and my attorney then informed them that if they would all sign a joint and several note for the amount, and secure the indorsement of Winebrenner and Haller the note could be discounted. But I informed my attorney that I did not care to indorse the note.

"They then stated that in order to make a thorough campaign and insure success it would be necessary to allow each precinct worker of the organization about $10 for expenses and services, amounting in all to about $10,000.

"My attorney then asked them for a list of precinct workers, officers of the organization, etc., which they refused to disclose at that time. He then asked them in case the money was raised what check Mr. Haller would have on its disbursement, and whether or not the campaign would be based upon appeal to the voters upon religious prejudices. They then stated that they had enough active members to put over Haller without any such appeal being necessary, but that on their ballots they would star Haller and designate him as American, which would influence many sympathizers with the organization who were not active members, but that the active membership was strong enough to put any man over in a city election.

Could Raise $10,000.

"My attorney then stated that Mr. Haller's friends could raise the amount suggested, to-wit, $10,000, provided they knew how the money was to be spent, but that the money could not be raised and then spent by any organization of the character of the Independent Voters' League, as many of Mr. Haller's friends were of the Roman Catholic faith, and that Mr. Haller could not afford to become the candidate of any organization that appealed to voters for votes, based upon religious prejudices, and he would not if elected take into consideration the religious belief of any man in making his appointments."

Tells Congregation What He Thinks of Catholic Church

By Rev. A. W. Palmer (Congreg.) Oakland, Cal., Feb. 18, 1917.

"When I was a little boy my best playmate was a Roman Catholic and I have never lost the interest and kind regard for his church which I acquired then. I have worshipped gratefully and sincerely in Catholic churches both in America and Europe and I refuse to surrender my part in that great mediaeval Catholic Church which built the cathedrals of Europe and which is the common ancestor of both the Protestant and the Catholic of today. Saint Francis of Assisi and Thomas A. Kempis belong by inheritance to the Protestant just as much as to the Catholic.

"Feeling thus, I am all the more concerned at the epidemics of anti-Catholic agitation which from time to time sweep across the country. I have asked myself, as every thoughtful man has, why this violence of anti-Catholic feeling? Since Catholics and Protestants must live together in this country, and it is probably for each other's good that they do, how shall we learn to live together in peace and good will instead of suspicion and hostility?

"Protestants could learn from Catholics four things:

"First, a respect for the organizing power and wisdom of the Catholic Church. Take a map of Oakland and mark on it the location of the Catholic churches. They are all over a mile apart, but not much over a mile apart. Then locate the Protestant churches. They are gathered in groups, competing with one another wastefully and foolishly.

"Second, reverence and dignity in worship are virtues of the Catholic Church, which are too often lacking in our Protestant churches. While the Catholic Church has limitations to its lack of congregational singing and in its use of a dead language, it nevertheless secures a devotional spirit and an atmosphere of worship far greater than the average Protestant church. Our Protestant churches with their (too often) undignified architecture, gingerbread decorations, giggling choirs, cheap music and slangy preaching have much to learn from the dignity and reverence of the Catholic Church.

"Third, along with this quality of worship goes democracy as an admirable quality in the Catholic Church. It is a curious contradiction that a Church monarchial in organization is democratic in its worship. But Protestantism has much to learn of these Roman Catholic churches where the rich and poor meet together, where the floors are bare and the pews austere, and the only display of wealth and ornament is at the sacred focal point of the altar. The poor man does not fear he may have intruded into a rich man's club when he enters the Catholic Church.

"And finally, we Protestants have to learn from the Catholic Church that sense of membership in church universal, of fellowship with all the ages and all the world, which is the peculiar glory of the Catholic Church."

Rev. Mr. Palmer deplored what he termed is a libelous campaign being waged against the Catholic Church by "patriotic" publications and societies, and as an example read the fake oath alleged to be a part of the ritual of the Knights of Columbus and compared it with the true oath of allegiance. He concluded with a reading of the report of a committee of four leaders of the Masonic order appointed to investigate the charges that the fake oath is a part of the ritual of the Knights of Columbus and which report condemned as libelous the statement that such an obligation formed any part of the organization's pledges. He dwelt with emphasis on that part of the report which reads: "We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus."

No Such Intolerance Was Ever Shown By Catholics

The D. A. R. of Macon, Georgia, recently invited Bishop Keiley, himself a veteran of the Civil War, to deliver the Confederate Memorial Day address at Macon; this did not please a number of people, and even sixty members of the Confederate Veterans' Association declined to participate in the exercises if the ladies insisted on the bishop being the speaker. The ladies did insist, and the following editorial from the Atlanta (Ga.) Constitution shows how decent-minded citizens deprecate the stand taken by the bigots:

WOMEN RIGHT—VETERANS WRONG!

The Atlanta (Ga.) Constitution, March 6, 1917.

"In refusing to withdraw their invitation to Bishop Keiley to deliver the Confederate Memorial Day address at Macon, as requested by sixty members of the Confederate Veterans' association in that city, solely because the bishop is a Roman Catholic, the ladies of the Macon Memorial association are eminently in the right And their stand evinces a degree of broadmindedness that is commendable.

"Several weeks ago the ladies invited Bishop Keiley to deliver the Memorial Day oration at Macon. Some of the veterans protested on the ground that the recipient of the honor is a Catholic, and they notified the ladies that unless the invitation is recalled they not only will refrain from participating in the exercises, but will have an orator and stage a memorial program of their own.

"The women, however, 'stood pat,' and by an overwhelming vote refused to recall the invitation to Bishop Keiley.

"The women were right; and the men were wrong!

"What better vindication of the position of the Macon D. A. R.'s could be afforded than by a harking back to the records of half a century ago, when Bishop Keiley as a young stripling, radiant with patriotism, volunteered in defense of the confederate cause, donned a gray uniform and from the beginning to the end of the war rendered brilliant service to his country?

"He was a Roman Catholic then, just as he is now.

"The fact did not disbar him from patriotic service then, nor should it now!

"The women of Macon showed the instincts of true womanhood and patriotism in their spunky response to the recalcitrant veterans, which reflects infinite credit upon them.

"We are confident that the misguided attitude of the veterans in this matter—which is one solely of patriotism and in no sense one of creed and in which denominationalism should have no part—was taken without second thought; and we are confident that after thinking the thing over their objection to Bishop Keiley's delivering the Memorial Day oration will itself be withdrawn and the unpleasant incident therewith closed."

The Protestant Minority Has No Grievance In Quebec

Mr. J. C. Sutherland, Chief Inspector of Protestant Schools in the Province of Quebec, writes as follows to a gentleman who asked if Protestants were treated fairly in Quebec:

"It is with deep regret that I observe in certain quarters in other Provinces a somewhat steady habit of misrepresentation of Quebec in educational matters. Into the causes of this I need not enter, but insofar as it concerns itself with the treatment of the Protestant minority of Quebec I need only refer to the fact that the management of the Protestant schools is under the control of the Protestant Committee of the Council of Public Instruction, and that the regulations of this Committee are carried out by the English or Protestant side of this Department. The Protestant Committee, subject, like the Catholic Committee, to the approval of the Lieutenant-Governor in Council, decides upon the courses of study in its elementary and model schools, and its academies or high schools; chooses its text-books; governs its normal schools and its boards of examiners; examines candidates for the office of school inspector, and establishes the boundaries of the district of inspection; determines the school holidays; allocates the grants for the Protestant superior schools, and for the Protestant poor municipalities, and generally makes the regulations for the organization, administration and discipline of its schools. In controlling the courses of study the Protestant Committee also determines what language shall be used for the purpose of instruction and what other languages may be studied

"I do not think that the very complete control of Protestant education by the Protestant Committee is as widely understood outside of the Province as it should be. I may add that I do not think that any such independence in educational control and administration is accorded to a religious minority in any other part of the Empire."

Children's School and Playground

CALENDAR FOR THIS WEEK.

18 S. 4th in Lent—St. Cyril of Jerusalem.
19 M. St. Joseph.
20 T. St. Cuthbert.
21 W. St. Benedict.
22 Th. St. Catharine of Sweden.
23 F. St. Victorian.
24 S. St. Simeon.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Did St. Joseph die before Jesus died?

What do you know about another "Joseph," who lived many centuries before Christ?

Do you know what the "Seven Sorrows" of St. Joseph were?

Why should the prayers of St. Joseph be so powerful?

If you did not keep a novena before his feast, begin one tomorrow—his feast day.

Answers of Baltimore Catechism Clearly Explained

What is the Sacrament of Extreme Unction?

Extreme Unction is the Sacrament, which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

Our Holy Mother, the Church, does not forget her children, but, having watched over, consoled and strengthened us for every trial in every walk of life she lovingly prepares us for our greatest hour of life, the hour of death.

When should we receive Extreme Unction?

We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident.

One may be anointed for each new danger of death from a different sickness. Many foolishly believe that one may no longer go about one's home after having been anointed.

Should we wait until we are in extreme danger before we receive Extreme Unction?

We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses.

It seems a strange thing that even good Catholics neglect to have the priest visit their sick, until there is an immediate danger of death. This sacrament is not only a strength to those who are dying, but is a help to recovery of those who are very seriously ill. The devil tries to induce people to wait in the hope that the sick become too weak to receive the sacrament well or miss it entirely.

BIBLE AND CHURCH HISTORY
Cathechetically Arranged.

(Reprinted, with permission of the John Murphy Co., from a little book under the above title).

Q. In how many days did God create the world?

A. God created the world in six days.

Q. What did God make on the first day?

A. The first day He said: "Let there be light," and immediately light was made.

Q. What did He make on the second day?

A. The firmament, to which He gave the name of heaven.

Q. What was the work of the third day?

A. God gathered together the waters that covered the earth into one place, and called them the sea; He also commanded the earth to yield plants and trees of every kind.

Q. What did God do on the fourth day?

A. He made the sun, the moon, and the stars.

Q. And on the fifth day, what did God create?

A. The birds that fly in the air and the fish that swim in the waters.

Q. What was the work of the sixth day?

A. God made the beasts of the earth, and then Adam, the first man, in His own image.

Q. Of what did He make Adam?

A. He formed his body of clay, and breathed into it a spiritual and reasonable soul to know and love his Creator.

Q. What did God do on the seventh day?

A. He rested on the seventh day and blessed it.

DON'T JUDGE BY APPEARANCES

In La Manche, France, there once lived a gentleman whose great aim was to bring up his children in the fear and love of God. He had three sons, Ferdinand, Joachim and Peter. This gentleman gave each of his sons a little garden for himself, to sow what he pleased in it. Ferdinand, who loved bright colors, sowed his plot with peonies; Joachim chose sunflowers, and Peter had a preference for lilies. The father reserved a piece of ground for himself, but did not tell the boys what he had planted. Whenever they inquired, which they did several times, he answered: "Time will tell; wait till you see what will come up."

Spring, for which the boys had been looking anxiously, came at last. The little buds began to open, and the peonies, the sunflowers, and the lilies appeared in all their glory. Each of the boys took the best possible care of his garden, and no weeds were permitted to raise their heads.

But, my young readers may ask, how was it with the father's garden? Nothing was to be seen in it but green curly leaves, amongst which appeared whitish flowers, which, to tell the truth, looked rather shabby beside their elegant neighbors.

"Ah!" said the youngsters, looking at them with contempt, "Father has surely made a mistake! What queer taste to choose such plants when there were lots of beautiful flowers to be had!"

But spring passed away, and the heat of summer began. The flowers withered and fell off one after the other, until at last there remained nothing to the three brothers but a pile of dry leaves and stalks, which they burned.

The father's turn came. One morning he went out to his garden with the boys and two day-laborers who were provided with spades. They began to dig, and behold! a crop of fine large potatoes came to light. There was such an abundance that the boys had all they could do to put them into sacks as fast as the workmen dug them out. There was a sufficiency for the whole year.

The boys were delighted with their work; but there was some remorse mixed with their pleasure.

"Father," said the boys, "we were very foolish; we though we knew better than you; and when we compared the potato-blossoms with the flowers in our garden, we said to each other: 'Father has made a mistake.' Forgive us for our want of respect."

"Oh! my children," said the father, "you are forgiven; but let me caution you for the future not to be hasty in pronouncing judgment. If you judge rashly, and according to appearances, you make sad mistakes. Nearly the same thing may be found amongst men and women as amongst flowers. Those that appear the brightest and the most attractive are not always the best to associate with. Whereas there are many whose merits are covered by a veil of modesty, and whom you might be tempted to despise if you judged only by appearances."

The boys profited by this lesson, which they remembered throughout their lives; and it saved them from many errors into which they might otherwise have been led.

ST. JOSEPH.

"Go to Joseph," said Theresa,
He will harken to your prayer;
Go to him in trial and sorrow,
Trust your burdens to his care.

Let him be your intercessor,
At the Great White Throne of God;
Through him ask for love and mercy,
Of his foster-Son, our Lord.

Pray for poor, the sick, and dying,
Plead for sinners, great and small;
Joseph can obtain rare graces,
And rich blessings for us all.

—Eva E. Petrich.

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JESU.

Thy mind, hath sweetest thought,
For us;
Though we be false or true.
Thy word, the truth, hath taught
To us;
With card, or listened to.
Thy heart, with love, hath sought,
For us;
Though ill, or well, we do.
But oh, Thy deed of dying wrought,
Undying love for You,
For Thee, the good Jesu.

—Josephus.

RELIGION WILL GET PART OF IT.

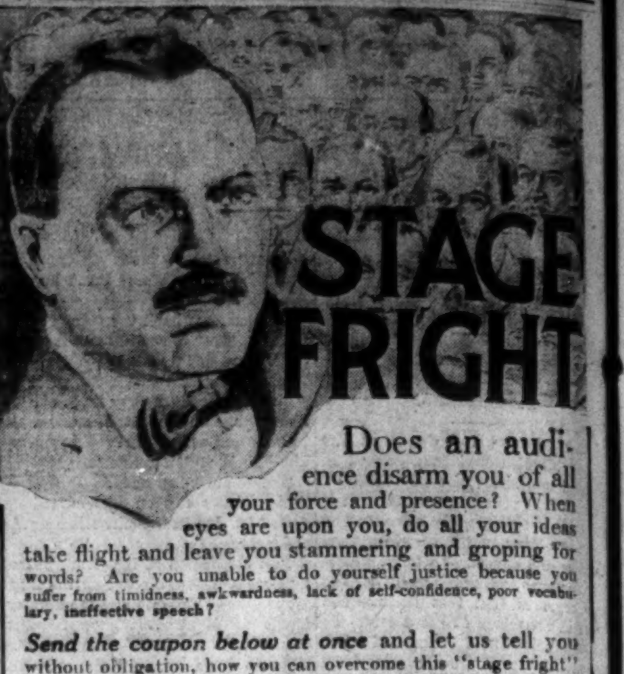
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Prominent Minister and Editor Becomes a Catholic and Explains Why

(Continued from Page One)

"In face of this I had to ask myself whether the Roman Catholic Church is not doing now, here in this country, exactly what she has been doing all through the ages. Ever since the beginning, has she not been holding the essentials, both in faith and morals, in the midst of schism and opposition all around her?

"I happened also at the time of the General Convention to be studying a book entitled 'The Truth About Christian Science' by Father Searle, the learned Catholic theologian. In the sixth chapter of this book the author compares the claim of Mrs. Eddy to have received a direct revelation from God, to the claims of the Papacy. With regard to the latter he says:

"'Catholics are so far from imagining that even the Pope, though divinely commissioned as successor to the Apostles, has the power which they had, to receive or promulgate new revelation. The sphere of his infallibility is simply to determine. . . . what they had received from Christ or from the Holy Ghost. . . .'

"It struck me very forcibly that if this were the Infallibility of the Pope it contrasted favorably with the fallibility of the General Convention. It seemed to me that in the matter of morals, and of course also of faith what we need above all things is an infallible guide if it is only to tell us what the Holy Scriptures really mean. Also that nothing could be worse than an authority in this sphere like a General Convention which is able to change its mind every three years.

"About this time also I received a letter from a Catholic-minded Englishman, which contained the following statement:

"'The Church of England has always discountenanced missions to Roman Catholic countries, notably in Spain, and the Episcopal church . . . has taken the same position in regard to missions to Roman Catholics in Mexico; and this notwithstanding the fact that the Roman Church is in error when measured by the Anglican standard. If then, the error of these bodies in Spain and Mexico and elsewhere is admittedly not serious enough to justify in such countries, it needs something more serious than these same errors to justify a position of separation from the Roman Church in the United States.'

"More than two months passed away and it need scarcely be said that this subject occupied one's thoughts during the whole time. Early in the proceedings I had seen my bishop and informed him that I was reconsidering my position; also I discontinued sending out 'renewal notices' to our subscribers as soon as it became probable that I should sever my connection with the Episcopal church. Finally I came to the following conclusion, namely that:

The Primitive Church was undoubtedly infallible, because Our Lord promised the guidance of the Holy Ghost; also the decrees of Oecumenical Councils are certainly the Voice of the Holy Ghost, for St. James said at the Council of Jerusalem, "it seemed good to the Holy Ghost and to us' (Acts xv, 28).

"Our Lord also promised that the Holy Spirit should abide with His Church forever (St. John xiv, 16). Consequently the true Church must be just as infallible now as it was in the Early Ages, and must speak infallibly through its councils now, as it did then.

"To believe, that the Church has been split into three parts, teaching different doctrines as the truth, as for instance on the subject of the Papacy, is to believe that the Holy Spirit has ceased to guide the Church into all truth; that the Church has ceased to be infallible and that the Holy Ghost has ceased to speak through its councils.

"Since the separation of the Greeks in the eleventh century the Roman Church has continuously claimed to be the Holy Catholic Church, and that her councils, twelve in number, held since the separation, are oecumenical.

"Consequently, the conviction is forced upon me that the Church has not been divided; that the Greek and Anglican Communions are not parts of the true Church; that the Roman Church is the true Church through whose councils the Holy Ghost speaks.

"This conclusion puts a new light on Our Lord's prayer for the unity of the Church in the 17th chapter of St. John. It had always been a puzzle to me how His prayer should so entirely fail to being answered.

"Having arrived at the above conclusion the only possible action, whatever pain or loss it might involve, was to seek reconciliation with the Roman Communion. When this reconciliation will take place I am unable at the present moment to inform my readers, but it will probably not be long delayed. They may, however, be interested to know that as I am sixty-four years of age, and married, the question of 'reordination' will not be raised.

"This brings me to what causes me the deepest pain, namely the fact that I must bring suffering upon so many whom I have loved, and whom I have been privileged to help in spiritual matters. That one should suffer pain oneself is nothing, but it does grieve one to the heart to cause pain to others.

"Of course it is the question of the validity of the sacramental acts which I have myself administered in the Episcopal church which is the real difficulty, and it may help to lessen the pain to others when I say that I am convinced that the grace received by those whom I have communicated at the altar has been the same, or almost the same, as if I had been ordained by a Roman Catholic instead of an Anglican Bishop; similarly with regard to Absolution given after Confession. The teaching of the Roman Catholic Church is as follows:

"'When men are in good faith, and perform acts in accordance with the dictates of their conscience, they are very likely, even though they be mistaken in their views, to receive grace from God equal to the grace which they would have received had they not been mistaken.'

"I have this statement from a high authority in the Catholic Church.

"I am quite aware that in spite of anything that I may say the feelings of many of my friends will be grievously hurt, and some of them may be inclined to relieve their feelings through their pen or their typewriter. I have no grounds for complaining if they do so; I have done the same in the past myself, and am willing to take my medicine. But I would ask them before criticising to read a book by Father B. M. Maturin entitled 'The Price of Unity,' which describes far better than I can the feelings of one whose convictions compel him to seek the Roman Communion.

"On the other hand, I know that the change must involve the severing of many friendships; this is all part of 'the price of unity.' However, if now, or at any future time, I can be of any service to my friends I shall only be too glad to hear from them, and letters addressed to 423 Merchants Trust Building, Los Angeles, Calif., will be sure to find me eventually, wherever I may be.

"It has been suggested to me that the report circulated by Dr. Palmieri, and printed widely in the secular press, that the Pope intends to reconsider the Papal decision on Anglican orders with a view to reunion would give me good grounds for waiting before taking the serious step which I am contemplating. Unfortunately, Dr. Palmieri has, himself, no official standing in the Roman Communion, and it is impossible to say whether his statement is founded upon facts or not. If it is true—which God grant—if Anglican orders are to be reviewed, and if they are pronounced valid, then a step will have been taken towards reunion, but only a step.

"From the position in which I now stand, I can see more clearly than ever before the difficulties which stand in the way. If Rome offers all she can possibly offer short of breaking up the whole of her organization and abolish the Papacy, will the Episcopal church accept it? I fear not. The antagonism to the Papacy itself in the rank and file of the Episcopal church is very great and it is difficult to conceive that the Episcopal church as a body will submit to any sort of control from Rome. Then it will only remain for individuals to make their submission. It will be easier for them to do this if the orders of their clergy have been recognized, as they will feel that the sacraments which they have received are acknowledged, but for my own part I can see no reason for waiting for such a possibility.

"Possibly something in the nature of a Uniat Church may be organized as is already the case in Greek-speaking countries. The Greek Uniat churches are in union with Rome, but are allowed to have their services in their own language and their clergy may be married. Such a church in this country might absorb all the Catholic elements of the Episcopal church but I can see no reason for waiting for such a possibility.

"In 'going over' there comes a time when waiting is no longer possible. While one is doubtful one must wait; when the doubt passes away, one cannot wait. One can only trust God and go on in the path which He shows one, even if it seems to be strewn with thorns.

"With my earnest prayers for God's blessing upon all whom I have been privileged in any way to help during my ministrations in the Anglican Communion, and with my deepest love and smypthy, I remain,

Yours affectionately,
"HARRY WILSON."

The Pope's Last Lenten Appeal Is Timely Now

(Continued from Page One)

offering of voluntary sacrifices that shall turn aside the most just anger of God. It would be greatly pleasing to Us that such families among all combatant nations should unite in this undertaking on the day that is held sacred to the sublime sacrifice of Him who was God and Man, and who by His own suffering drew together in brotherhood all the sons of Adam; that they should, in those hours made eternally memorable by His infinite love, beseech Him, through the intercession of the suffering but unconquered Mother, Queen of Martyrs, the grace to endure with fortitude and Christian resignation the anguish of loss brought about by the war, and that they should implore of His mercy the end of this long and terrible trial.

And since through almsgiving sins are expiated and Heaven is propitiated, We desire that each family should offer, in proportion to its possessions, the alms of charity in favor of the poor and the afflicted, so dear to Jesus our Redeemer, and more particularly for the relief of the unhappy children of those fallen in this horrible war.

Given from the Vatican, March 4, 1916.

BENEDICT PP. XV.



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After Dinner Story

"In the Path of the Conquerors"

A Romance of Spain's Great Day

Written for O. S. V. by Mary Brabson Littleton, Chattanooga, Tenn.

Copyright Nineteen Sixteen
Mary Brabson Littleton

(Continued)

CHAPTER VII.

The Alhambra.

At the zenith of Spain's glory, she was vitalized through and through with faith; religious indifference may have permeated somewhat her middle commercial classes, but her king and nobility, her mailed warriors, impetuous as Jehu and resolate as Joab, derived all their strength and inspiration from the power and majesty of that faith without whose inspirations they would never have attempted and accomplished the immortal enterprises with which their names are forever associated.

Prayer on the battlefield of defensive warfare, as not infrequently its miraculous answer, was of common occurrence, so that the appeal of Ysabel to Heaven seemed natural and usual as did the sudden exhaltation of her countenance. The King seemed not to see her, but the Queen lifted her lace handkerchief to her moist eyes and Francis Bordgia whispered to his lovely bride, "That prayer will be answered in some way."

Even as he spoke a knight entered the lower end of the hall and the usher announced, "Count Von der Horst."

Ysabel spoke no word, but stood beside the crucifixion, pale as the marble and stern as the incarnate justice. Amidst considerable excitement the Emperor spoke:

"By my faith, Von der Horst, what miracle has resurrected you?"

"No miracle, your Majesty, but a bumptious peasant girl, who paid my ransom to the gypsy king and brought me here at a slashing pace roped to the bare back of an Arab steed."

"We had confirmation strong as legal evidence could make it that you were dead, Von der Horst," said Quevado.

"No, not dead, your Majesty; the mob attacked me and a gentleman of Spain, one Captain de Soto, with a band of halbediers tried to rescue me and would have done so, but a crazy galoot swung a club and laid me low. What happened after that I know not, until I recovered consciousness in the gypsy camp where they guarded me so closely I could send no message to my friends."

The Emperor glanced for a moment at Ysabel as though he admitted the truth of her defense in this instance. She, seeing that flicker of justice, cried out in soft, velvety tones from where she stood beside the crucifixion:

"And what if Marie de Montmorenci were not dead, your Majesty, but came before you to witness the chivalrous conduct towards her of Ferdinand de Soto, as this gentleman has done?"

"That," replied Charles, "would be a complete defeasance of the charge against De Soto, but that were an impossibility."

Ysabel hesitated, currents as of fire seized upon her feet and burned through her whole body to her brow and cheeks; virginal shame to bear even for a moment the bedraggled reputation of a defamed woman. At no period of the world's history was woman's honor so sacred or so sensitive as in the ages of faith, when the ideal of womanly beauty was moral and spiritual; when Raphael majestically wrought into his Madonnas the great principle of Christian art, that grace and beauty of form are but the outward expression of moral strength and purity. Chivalry which placed women in the seat of honor exacted that she be worthy of the confidence placed in her; she must prove neither false, nor frail, nor ungrateful, else would she fall to the lowest depths of contempt and derision. For, lo! the vision of knighthood was no Grecian harlot, no dazzling Egyptian wanton, no pagan divorcee or Moslem mistress, but Mary Immaculate, the Mother of the word Incarnate.

It seemed to Ysabel that from out the shadowy past, stainless women of her family looked at her and turned away their faces.

"Your Majesty"—again these fiery currents blazing their way until she seemed wrapped in flame, "I know beyond the shadow of a doubt that Marie de Montmorenci is living and at this moment is in your palace. I give you my word for it."

"There has been too much hearsay in this case already; a sister is hardly a disinterested witness."

"Then know you that I am Marie de Montmorenci." An ominous silence followed this startling announcement. The Queen lifted her fan to her face and several mothers and chaperons made as they would hurry their young girls from the hall.

"You!" said the Emperor. "A French lady. Every accent of your tongue is Spanish."

"I need not be French to bear that name. Hear me, your Majesty. The Captain de Soto did not abduct me, he came at my bidding as a gentleman should, and was in the act of escorting me to San Ildefonso, whither I asked him to take me, when he was seized and thrown into prison."

"Bring de Soto here," commanded the King. "If this lady speaks the truth, and by her personality I think she does, there has been a travesty of justice in Granada that shall be righted."

"You say you bade him come to you? Was it by messenger?"

"Yes, my liege, I wrote him a note and sent it to him by my page, Yusef."

Two guards now entered, between them Ferdinand de Soto, his stalwart form clad in leather doublet, with drab hose and low shoes of leather, in his manacled hand a leather bonnet, his martial bearing undismayed, though he kept his eyes downcast as became one condemned.

The Emperor looked upon the prisoner with sudden interest, it is said he never forgot a face, though names often escaped his memory."

"Ferdinand de Soto, you have been summoned here to identify this lady, who claims to be one Marie de Montmorency."

De Soto lifted his eyes, brilliant as conquest, though somewhat sad: "That lady is Dona Ysabel, daughter of the Duke de Bobadilla."

Charles kept his eyes on the prisoner. "You have a letter she wrote you, give it to me."

"The letter is from a lady. I may not betray her confidence for any gentleman in Spain."

"That letter may save your life," said the King.

"My life, your Majesty, is a matter of a few years. My honor is in perpetuity."

"Search him," said Charles.

Two of the guards seized de Soto and found a letter tied with ribbon and stained with tears, which the secretary read aloud.

"To Ferdinand de Soto, Greeting:

"Meet me at the western door of the Cathedral after benediction. By your honor, fail not to come lest I die of disappointment.

"Ysabel de Bobadilla."

"May I speak, your Majesty?" asked Ysabel.

"We are interested to hear you," said Charles, whose patience amazed his courtiers.

"I am indeed Ysabel de Bobadilla, but also Marie of Montmorency, an obscure estate in France. The good Abbess of San Ildefonso, knowing the power of slander, feared to give my name to the current of gossip and so issued the search warrant as you know." Then Ysabel related the adventures of that memorable night, beautifying each event with the glow of her feeling, whitening each sense with the frost of her innocence, making much of her anxiety to hear from her father whom De Soto served in the colonies, and picturing with dramatic vigor her concern for Mother Scholastica, who would not sleep until her return to the abbey.

Truth has a force irresistible to honest minds and as the girl stood there, so slenderly fair, brave beyond the bravery of men, slander-like some noisome vapor before the sun was no more.

"Oh, the glory and folly of chivalry," exclaimed Francis Borgia. "The youth would have died to save his sister's good name and she counted that name as nothing when weighed in the balance against his life."

The Emperor addressed De Soto:

"This charge of abduction falls to the ground, a boomerang that shall react upon the perpetrators of the outrage. If blame at all attaches to your conduct, it is that you place too high a price on that Talismanic word, reputation, a fault common to chivalry. But there yet remains against you two indictments for treason; what say you to these charges."

"Not guilty," answered the prisoner. By this time the court was intensely interested and the windows and doors of the hall crowded with eager spectators.

The manner of the King changed; his voice softened. "De Soto, do you recall the battle of the Towers, fought in the late long ago, when you and I were both lads in Africa with our fathers? You were younger than I by several years."

"I remember nothing else, your Majesty," said the cavalier.

"Why have you claimed no reward for that night?"

"I have been rewarded," replied De Soto, a glow of loyalty suffusing his countenance. "My Sovereign escaped unharmed, and I have heard from time to time that he was in favor with God and men."

"Faith, and if this man be a traitor, then has treason become a virtue," said the Emperor, who liked nothing better than to address a crowd.

"Ladies, knights, prelates, grandees of Spain, mark you yon man standing near the doorway. That is one Ferdinand de Soto, who, when but a lad, ventured his life to save mine."

If a flash of lightning had struck that august and haughty court there would not have been greater agitation and amazement over the sudden change in the fortunes of the young soldier. To have saved the Emperor's life! Why, that was fame! favoritism! everything a man could hope for in this world.

"How was it your Majesty? How? When? Where?" cried knights and ladies, bending their gaze upon the King.

Charles V, with one hand upon the hilt of his sword, nothing loath, related the following incident:

(To be continued)

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Don't you believe that economic reasons are the principal ones for women entering a life of shame?

No, we do not, and our conviction is based on the facts arrived at by investigations in different lands and by different independent agencies, some of which facts we herewith subjoin. However, do not understand us to mean that we believe women everywhere are receiving sufficient pay for their work in these days of the high cost of living. We are dealing solely with the question asked.

The first important investigation into the relation between vice and wages, was conducted under *United States Commissioner of Labor,* Charles P. Neill, in 1911, and the results were published by the government in *Senate Document 645.* Turning to page 82, we read:

"The first result of such an inquiry was naturally great diversity, but soon, out of the medley of varying opinions collected, two striking facts became apparent. (1) Not one person consulted had given occupational influences as a leading cause of immorality, and only two laid any particular stress upon them as subsidiary causes. (2) Not one worker assigned poverty or low wages as a direct and immediate cause of immorality. It was agreed that indirectly their influence is great, but in the whole inquiry only five cases were found in which the workers reporting them believed that the women had been driven into wrong-doing by want."

We quote again from page 114:

"But principally these studies seem to indicate that these women, the more intelligent class of female wrongdoers, go wrong because of causes operative long before they enter the industrial world. Their downfall is due to moral causes, to their inheritance and early training, or to lack of training. Their entrance into the industrial world was not responsible for the existence of their unfortunate tendencies, and in the majority of cases it did not even furnish the occasion for their manifestation."

This report laid the basis for subsequent researches, and these have all corroborated its findings. *The American Journal of Sociology for July, 1913,* reviewing this report says, after stating the views of the Socialist:

"Immorality among women, of which a separate study is here made, seems to be due chiefly to the influence of early training or lack of training and to defective mentality. Low wages and poverty were found not to be direct causes of immorality, but to have some indirect influence."

In a paper read at one of the *international congresses* which met at *Paris,* during the summer of 1913, *Dr. Helen Wilson* presents the same conclusions arrived at by her from a study of one thousand cases of fallen women. She then goes on to say:

"Slight as is the connection between occupation and criminality, even less connection can be traced, according to this report, between occupation and immorality. The investigator found that there was a general belief that shop-girls of the poorer sort were more prone to go wrong than any other class, but the actual figures did not support this belief, which seemed to be founded on a priori reasoning."

The work of the investigators of the *Civic Federation of New York,* whose report in 1913, is very complete and thorough-going, concludes that there is no "important connection between occupation and immorality, or even between want and immorality."

This report says:

"Our own observation and experience would indicate that the most important contributing causes of immorality of girls are: Weakness of mind and will; individual temperament; immoral associates; lack of religious or ethical training; injurious home influences; cramped living accommodations, rendering privacy difficult; lack of industrial efficiency; idleness; unwillingness to accept available employment; love of finery and pleasure; unwholesome amusements and inexperience and ignorance of social temptations.

"Low wages are a bad thing for men or women; it deprives them of many things that would help to make them happier; but low wages and the misery that follows in its wake never made and never will make a good woman bad. We have the fallen woman among the elite of the world as we have in the slums, among the overfed as often as among the underfed, among the wealthy and cultured, as well as among the poor and illiterate. Immorality is not a thing of class."

In Kneeland's Commercialized Prostitution in New York City (1913) there is a statement by Katherine Bennett Davis of the New York State Reformatory for Women (page 185):

"Two hundred and seventy-nine girls gave 671 reasons. We have grouped them as well as we can. The surprising thing is that very few directly economic reasons are given. It might be supposed that in friendly conversation, a girl would wish to make the greatest possible excuse for herself, and that the one most ready to hand would be the inability to earn a living. But in only nineteen cases was this given as an excuse; and by referring to a similar table for street cases, it will be noticed that only 139 out of 1,106 gave a directly economic reason."

Dr. Abraham Flexner, in his *Prostitution in Europe,* says, upon pages 83-4:

"We are in position now to judge the part played by economic pressure. The preponderance of servants suggests the proper interpretation; for the servant does not lack food or shelter, and her services are everywhere in demand. She does not therefore resort to prostitution as an alternative to starvation. Animated by a natural desire to excuse their conduct, as most human beings are, the direct pressure of need is rarely assigned by prostitutes in exculpation of their conduct. Mrs. Bramwell Booth, than whom there is no more competent or sympathetic authority, found among 150 successive and unusually varied cases only two per cent who explained their prostitution by inability to earn a livelihood; Stromberg discovered among 462 enrolled women at Dorpat only one who protested poverty as her justification; Kinkus, studying the incomes of 1,550 Berlin women before embarking on the life, decides that 1,389 had earned enough for self-support."

The following extract is from pages 263-4 of the Report of the Chicago Vice Commission (1911):

"Among these causes a few may be enumerated. The economic stress of industrial life on unskilled workers, with its enfeebling influence on the willpower, the large number of seasonal trades in which women are especially engaged; unhappy homes; careless and ignorant parents; broken promises; love of ease and luxury; the craving for excitement and change; lack of both ethical teaching and religious conviction; ignorance of hygiene; all these are more or less contributing causes. But above all is the fact that 'commercialized vice' is now a business in which but a small part of the profits are paid to the women, who are exploited for the benefit of certain groups of men; and parallel with this is the further fact that certain classes of women have discovered that luxuries and ease come to them when they sell their bodies, rather than the work of their hands,—'It is the easiest way.'"

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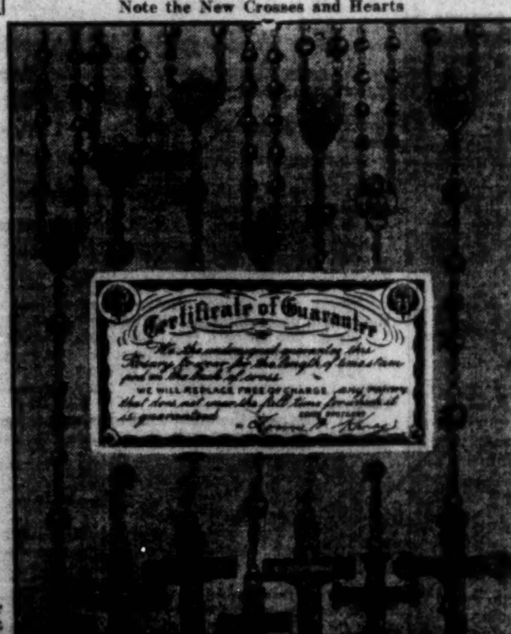
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OUR SUNDAY VISITOR

Issued Weekly by
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Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor

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HUNTINGTON, INDIANA, MARCH 25, 1917.

Rome, May 17, 1914.
"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper."
POPE PIUS X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1912.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

$41,263

Today we close our Campaign begun ten weeks ago, and we wish, in the name of those who will be the beneficiaries of the funds collected, to thank each and every contributor thereto.

Before inaugurating the campaign, we weighed well some objections that might be brought against it. For instance, we feared that many priests, who themselves might be engaged in raising money locally for a new church or school, or to lift a portion of a big debt, might not like to see us solicit help from the same people. But we could see no force in such an objection, inasmuch as we knew that no single parish would be taxed if several thousand parishes should lend assistance. We knew that the articles in OUR SUNDAY VISITOR would lead people to be better contributors to their parish church, and that, therefore, priests would gain by our fund-raising effort. We knew that, as faith itself dictates, Almighty God would more than repay those who made a little offering of love to extend His Kingdom either here or abroad.

The strongest impelling motive which actuated us was the great need there is of missionary education among Catholics, and we knew we would be well repaid if we accomplished nothing else than to engender greater zeal among Catholics for the salvation of souls and the support of religion.

OUR SUNDAY VISITOR had nothing to gain by this venture, since not a cent of the money collected would remain with it; on the contrary OUR SUNDAY VISITOR and St. Mary's parish, Huntington, have been the heaviest contributors to the funds.

It is true that offerings for one fund are to be devoted to the spread of literature in needy places, but we are now going to ask priests, who have many missions and stations under their jurisdiction, and whose people have not the advantage of regular Sunday Mass and instruction, to send us the names and addresses of such parishioners, in order that we might send OUR SUNDAY VISITOR direct to their homes. We would also be pleased to receive the addresses of hotels, public libraries, lodges, etc., in different parts of the country in order to put them on our mailing list.

THE HOME MISSION SEMINARY.

Sometime ago we published letters from bishops of the south and west who are ardent advocates of a Home Mission Seminary. Since then, we have sent a letter to all the members of the Catholic Hierarchy to secure an expression of their views on the timeliness of such an institution.

Many of them favor, for economy's sake, the founding of scholarships **at existing seminaries,** wherewith young men, who will study for the south and west, can be educated without expense to bishops, who have no means of paying for their tuition.

Our readers had the privilege of specifying the fund which their contributions are to assist, and, as will be reported in our next issue, most of them expressed a preference for the fund which will be used to educate poor boys for the priesthood. In fact, we were surprised to receive offers from seven or eight persons to pay for the tuition of some worthy young man at least for a year or two. OUR SUNDAY VISITOR is already educating several students, and has the names of many other applicants.

While the decision of the time and place for the erection of a Home Mission Seminary is pending (or until the time when a committee of bishops will decide whether the money collected for a Home Mission Seminary should be used as a nucleus of a fund to build such an institution, or to devote it to the founding of scholarships at existing seminaries) the money will be placed on interest by the Catholic Church Extension Society.

The fund for the education of young men for the priesthood and that for the Home Mission Seminary are correlated. If the Seminary be built, it will need scholarships or a fund for its support. The biggest fund raised—that for the education of good, poor boys for the priesthood—will establish five or six bourses to educate that many boys for all time. **Was our campaign not worth while?**

One of our funds was to be built up by a step-rate plan extending over 20 weeks, and the money was to go towards Home and Foreign Missions. However, we have decided to close an active campaign with this issue. Those who had agreed to give, or even now wish to give, $21 or less in twenty weeks' time, may execute their wish, and we shall report their contributions on page 3 or 4 of our paper every week.

We have thought it might be well to offer our readers some special fund to assist, such as a bourse for Maryknoll and for Extension. The former would educate in perpetuity a young man for the foreign missions, and the latter a student for one of our home dioceses. Hence, without waiting for strong appeals, let our readers build up these two "OUR SUNDAY VISITOR" bourses of $5,000 each.

Once more, then, we extend our hearty thanks to all our helpers, and pray that God might reward them a hundredfold even in this life.

A GREAT LAY APOSTOLATE

By Rev. Joseph Husslein, Associate Editor of AMERICA

V. ESTABLISHING DIOCESAN BRANCHES OF THE C. I. L.

In establishing a diocesan branch of the Catholic Instruction League (the C. I. L.) the first step is naturally the appointment of a diocesan director by the Right Reverend Bishop. A general meeting is then called at which clergy and laity participate to discuss the most suitable plans. In illustration, I may quote a letter from the founder and general organizer of the League, the Reverend John M. Lyons, S. J., which reached me just as the present article was about to be sent to OUR SUNDAY VISITOR. Referring to two diocesan branches, which had been inaugurated respectively on the two preceding Sundays, he writes:

"With the hearty approval of Right Reverend Bishop Davis of Davenport, Iowa, a Branch of the C. I. L. was formally established on Sunday, February 25th. An enthusiastic meeting was held, officers were elected, and the Right Reverend Bishop appointed Father Donahue of St. Paul's church as Diocesan Director.

"Again, in Omaha, a Branch was established by the Most Reverend Archbishop on Sunday, March 4th. An explanation of the plan was given by me to a large and enthusiastic gathering. The Archbishop, about twenty priests, and a large number of school teachers, Sacred Heart Alumnae, etc., etc., were present. His Grace spoke in the highest terms of praise of this work, and strongly encouraged the pastors present to make a real success of it. He appointed the Reverend Francis Cassilly, S. J., of Crieghton University, to direct the work throughout the diocese."

At such preliminary meetings, which are previously announced throughout the entire diocese, the necessary literature can be distributed, and officers are chosen, either by election or appointment, for the coming year.

Next in order is the selection of intelligent and zealous committees. The following is a development of suggestions drawn up for the various diocesan branches. There are to be at least four committees:

1. **An Extension Committee.** Its main task is to spread the work of the League by opening new League centers. Every one interested in this momentous apostolate of saving the souls of our Catholic children should likewise interest himself in propagating the League. But the success of this particular enterprise largely depends upon the tact, energy and general efficiency of the special committee appointed for this purpose. The permission of the pastor, within whose parish a new Catechism Center is to be begun, should first be sought by it, and all future arrangements are likewise submitted to him.

2. **A Committee on Reading.** It will devote its attention to supplying suitable reading matter for the children taught in the various centers. Here again is a complete apostolate in itself. Catholic books may be secured from the public library, and if such books are not on hand there will be no difficulty in inducing the authorities to provide them. But care must thereafter be taken that the books thus procured are kept in circulation. If this is done, new volumes will be gladly purchased by the librarian. Suitable magazines, Sunday school messengers, and similar supplies of literature are likewise to be collected.

3. **A Committee on Perseverance.** Nothing is more evident than the fact that these children are only too likely "to fall away owing to lack of home support," even though fairly well educated. Methods must therefore be devised to keep them faithful. Their souls must be kept swept and garnished. Thus they may be brought together for general Communions by postal invitations. Better still, they may be enrolled in some society which will bring them often to the Sacraments. A short mission from time to time is suggested, and other practical plans can be adopted. It is important that the children should not be lost to sight. The more closely we can keep in touch with them, the better.

4. **A Finance Committee.** The great advantage of the League is that its outlays are very slight in comparison with other undertakings. Yet free Catechisms, free Communion outfits, and the like, may be procured for certain children. If the use of suitable rooms or of a hall cannot be freely procured, money will be needed for rental, and other incidental expenses may occur for which the Finance Committee can make provision.

Where it is deemed advisable express assurance may be obtained from the superintendent of the public schools that no objection will be made to the participation of public school teachers in this work. Such was the course followed by the Archbishop of Milwaukee. Non-Catholic educators have shown their high appreciation of this work, for they realize how much it assists them in their task.

For more detailed directions the reader is referred to the "Practical Plan of the Catholic Instruction League," published by the Rev. John M. Lyons, S. J., 1080 W. Twelfth St., Chicago, Ill.

CAMPAIGN NOTES

We wish to express our sincerest thanks to the children of many schools, whose offerings were sent in by their teachers this last week.

* * *

Next week we shall publish the amount contributed to each fund and the disposition to be made of it.

* * *

Considerable money is still due our funds from pledges, especially on the step-rate plan, which was to extend over twenty weeks. Since this money is to go to Home and Foreign Missions, we have decided to use it to establish a $5,000 OUR SUNDAY VISITOR bourse with Maryknoll and with Church Extension. Each of these bourses will educate a priest in perpetuity.

* * *

C———, Ky., Mar. 11, 1917.

Dear Father Noll:

Pardon me for not getting in the "Band Wagon" sooner, but I have been one of those that approved of your great undertaking from the first issue and my intentions were the best.

You will find enclosed check for $30. Some time ago my wife and I made a promise of $25 to the poor missions if we could secure a special favor for her mother, who had been away from the Sacraments for over thirty years. We had been praying for her for about ten years, especially to St. Philip of Neri. She refused the priest on several occasions, and was finally stricken with apoplexy and became unconscious. It was then we made our promise to help the missions a little if she would regain health sufficiently to receive the Sacraments, and to our great joy she did so, and received our Blessed Lord for two months thereafter almost every week. It is this debt we now want to pay and in addition $5 interest and our best wishes and prayers for your success. We should have more education on the importance of your great work.

Sincerely, ————————.

* * *

Detroit, Mich., Mar. 11, 1917.

Rev. J. F. Noll:

I am the possessor of a lot in Pittsburgh, West Liberty, Pa., that I purchased for $525.00, and in order to help the missions will sacrifice it for $400.00.

Surely, some of our good readers will co-operate with us and I will promise $50 to the Missionary Movement.

Sincerely, ————————.

* * *

Toronto, Canada, Mar. 7, 1917.

Dear Father:

You will find enclosed money order for $10.00 to your fund for the education of priests for the south and west.

I have traveled a great deal through the south, and I have seen the need of priests throughout the whole southland. If the good Catholic people of the northern states only knew the conditions under which the priests of the south labor so hard to reach Catholics living in the most isolated places, your fund would boom.

The priests who have charge of mission parishes and undertake to build little churches have a tremendous problem to solve in the way of paying for these churches. In one little town where I attend Mass there is a debt of twelve hundred dollars; the ladies of the parish conducted an entertainment in order to help clear the debt, and after all expenses were paid they cleared ten dollars, and the priest was so grateful for the donation and thanked them for the success of the entertainment. The cost of coal for heating the church for a year was $17, and it was necessary to have three collections in order to raise enough to pay the $17 coal bill.

Very truly,

MARY KELLEHER.

* * *

Casino, N. S. W., Australia,
Feb. 10, 1917.

Rev. Father Noll:

A few copies of your paper was sent to me by a friend in another state, and I was so taken with it that I decided to subscribe. If any of your readers would send me some of your American Catholic papers, I would gladly exchange our Australian Catholic papers for them.

I am yours faithfully,

D. J. McAULIFFE.

Detroit, Mich., March 4, 1917.

Rev. Dear Father:

On March 1st we organized a club and called it "Our Sunday Visitor Club." The purpose of this club is to distribute Catholic literature, especially "Our Sunday Visitor," in public places, such as hotels, depots, waiting rooms, etc. CAROLINE KREFFT.

Use This Coupon When You Send Remittances.

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Any Priest,
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In obeying God's call, come to us. The Sisters of the Most Precious Blood, with their Mother House at Alton, Ill. will receive young ladies who feel a call to religious life. Sisters teach in parish schools, conduct orphanages, training schools and can use many Sisters even for household duties. Ladies from 16 to 26 may be accepted, if properly recommended. Address REV. MOTHER PAULINA, NAZARETH HOME, ALTON, ILLINOIS.

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Mother House and Novitiate of the Sisters of Mercy of the Diocese of Rockford
are badly in need of Vocations, as their work has grown rapidly. They have now a Sanitarium for Women, Home for Aged Hospital, Day Nursery, and in near future will have schools. Young ladies who feel called to serve God may apply to the MOTHER SUPERIOR, The Sisters of Mercy, 185 North Lake Street, Aurora, Illinois.

WANTED—Catholic Land Buyers
for Mora and vicinity where small grain, hay, corn and vegetables grow in abundance. Potatoes yield from 100 to 300 bushels per acre. Mora has a nice Catholic church free from debt and desires to have more Catholics settle here and share the prosperity of the land of the Big Red Clover. For further particulars, address FRANCIS FENNESSEY, Mora, Minn. Reference: Rev. Father Kral, Pastor.

Your Vocation,
Boys of the 6, 7 and 8 grades, must be decided upon in the near future. Ask for our free illustrated pamphlets on the missionary vocation. We would like to correspond with boys wishing to devote their lives to the priesthood and missionary career. Address: REV. FR. RECTOR, Sacred Heart Mission House, Girard, Pa., or REV. FR. RECTOR, St. Mary's Mission House, Techny, Ill.

